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the Tukabahchee chief said to Hitchcock: "When we order out the people to make a public fence, if they don't turn out, we send and take away their gun, or horse, or something else to punish them." [72]

Adair tells us that neglect of the regular morning plunge into running water was deemed a heinous crime and was punished by dry scratching. [72a]

Mention has been made above of the device resorted to by McGillivray in order to bring recalcitrant towns to order.

"When the inhabitants of any particular town are notorious for horse-stealing, or have acted otherwise unadvisedly, the chief has the entire power of punishing them collectively by removing the white man from among them, and depriving them of trade. This at once humbles them most effectually; for they conceive the privilege of having a good white trader in their town, to be inestimable." [73]

After the removal of the Indians to Oklahoma I am told that the following was the usual procedure in cases of theft. A council of the people or clans in the neighborhood was held and the matter was reported to the chief of the Creek Nation who then sent light-horsemen after the culprits, although sometimes he left the apprehension of them to the people living in the neighborhood. When these had been brought to trial and convicted they were usually lashed, and the lashing was by no means a light matter, according to those who have observed it, the blows raising huge welts on the flesh and death not infrequently ensuing. Debts of licensed traders were sometimes brought before the national council for adjudication. [74]

Escaped murderers and adulterers, and those who had committed lesser offenses and had withdrawn from their people to avoid the ridicule and contempt of their fellow townsmen, formed a class from which, says Bartram, generally came the ruffians who committed depredations and murders on the frontiers. [75] The foundation of new towns may sometimes be traced to them, as indeed is frankly admitted by members of those towns themselves. It is said that the town of Wiwohka had such an origin, and it is also claimed for others like Hilibi on less satisfactory grounds. In later times many such people swelled the population of the Florida Seminole.

Adair is the only writer to say anything about oaths used in adjuring a witness to give true evidence, and in this connection he does not mention the Creeks, only the Cherokee, Chickasaw, and Choctaw. The Chickasaw and Choctaw oath he gives as *Chiklooska ke-e-u Chua*, [76] which he interprets "Do not you lie? Do you not, of a certain

[72] Hitchcock, Ms. notes.

[72a] Adair, Hist. Am. Inds., p 130; see p. 393.

[73] Swan in Schoolcraft, Ind. Tribes, vol. v, pp. 281-282.

[74] Schoolcraft, Ind. Tribes, vol. i, p. 277.

[75] Bartram, Travels, p. 513.

[76] *Lookla* is a Chickasaw word meaning "to lie"; *chiklooska* signifies "you do not lie"; *ke-e-u* (or *keyu*) is the negative. The form used here is a strengthened one.

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571 I have been told that a Creek woman would never cut off a piece of tobacco for a man but would always bite it off, while she would cut off a piece for herself and never bite it. The cutting off of tobacco was thought to imply the severance of friendship. I have been 572 unable to confirm this. Friendships of the kind common among Indian tribes generally outside of all blood or other natural affiliations were frequently struck up and were cemented by mutual scratching. Swan says:

"Scratching is also practised among young warriors, as a ceremony or token of friendship. When they have exchanged promises of inviolable attachment, they proceed to scratch each other before they part. This is more frequently done in drunken frolics than any other time. After a rum-drinking, numbers of them appear covered with blood, and lacerated from their shoulders down to their heels. Such marks of friendship are indelible, and effectually remind them of their friendly promise so long as they live." [97]

571 The southern tribes had the usual Indian dread of ridicule and the usual willingness to indulge in it at anyone's expense, even at times when pity and sympathy would appear more in order. Says Adair: "If the Indians saw their grandmother break her neck by a fall from a horse, or any other accident, they would whoop and halloo." [98]

Yet ridicule was seldom carried far. Stiggins says:

"To my knowledge they are not a people to utter a remark or word to hurt the feelings of any one, without they would be in a state of intoxication, for should they press a joke even on a friend or acquaintance so far as to be disagreeable and likely to ruffle his temper they will immediately surcease, apologize, and withhold, and it rarely happens to hear one of them at any time reflect on the conduct or reputation of another. If there should be a man of general bad [626] repute [the matter] will be taken up and related by one of their miccos without pointing out any person in particular, but [he will] lay open the ill consequences in any person of such, and such, ill conduct. His comments would be more pointed and acrimonious should there be an instance of a person in the town so churlish of his eatables as to be inhospitable to one of their own people, [and] especially to a traveling stranger." [99]

Trade

434 The standards of value to be presently discussed show that trade was developed even in pre-Columbian times. The inland tribes could furnish mica, copper, pipe stone, flint for arrows, and angelica roots, while the coast tribes had sea shells, dry fish, *Ilex vomitoria*, and salt. This last commodity was also obtained from the trans-Missis-

[97] Swan in Schoolcraft, Ind. Tribes, vol. v, p. 274.
[98] Adair, Hist. Am. Inds., p. 236.
[99] Stiggins, Ms. Hist. Narr., p. 16.